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(FOR THE COLONIST.)

## Wesleyau Methodist Church in Canada and Slavery—Other Churches and Soceties.

[Note-Owing to the unjust re usal of the Christian Guardian of Toronto, to ensert the Letter which follows in reply to accusations and mis-statements by it in its issue of Dec. 12th, the letter is now published with some nocessary prefatory remarks.]

There was no human being had a more honest hatred of "American Slavery," than the Father of Methodism, the justly revered JOHN WESLEY-and Le had personally witnessed it. His celebrated declaration, so often quoted, that it is the " SUM OF ALL VILLANIES," shews in a brevity of words, his intense hatred of it. But the Methodist Churches in the U.S. have not carried with them, as churches, the same "witness" of a Godlike hatred of the iniquity. There is an exception to this accusation in that church in the U.S., by the secession of a portion of the Ministers who have formed "The Wesle; an Church." They proclaim against the evil-and will not have any fellowship with slaveholders, or slave-traders or slave-sellers. They are pure in that respect. Would to God, for the sake of humanity, that all the Methodist Churches Ministers and Preachers were equally so. The Methodist Church in the States is known by name as the " Methodist Episcopal Chur h," and not, as in Canada, bearing the name of " Wesleyan Meth-The above secession in the U. S. is an exception.

The Methodist E. Church in the U. S., divided some years ago [in the year 1844 I believe] into two bodies, called "The Methodist Episcopal Church [South]," and "The Methodist Episcopal Church," the latter getting for distinction's sake the word " north" added to the name. The character of the M. E. Church [south], as regards the slave question and slavery, is so notorious, that the mere mention of the circumstance is sufficient—for, "cf it, God knows, it is gone, gone, body and soul, to the slave power of the United States." And it is generally believed, not only in the eastern and western states, for northern and western as they are also called] but also in Canada, that the M. E. Church [north] is entirely free from any connexion with the slave question. It is not so. In the advertisement by me of "A Minister for Sale !" the brief extracts referred to of ar recent date, are sufficient to show that it is not so. A volume could be very easily compiled, with facts, which would make the very ears of the Methodists in Canada "tingle," and their blood run cold, at the atrocties committed as to slavery, of which the M. E. Church, [north,] as a church, has been, and so far is, a I wait not to refer to this now-I may party. again.

I do not think that the members people-of the Wesleyan Methodist church in Canada, are aware of the standing of the Methodist churches [north and south] in the states, as to the slave question. They have been kept in ignorance by their weekly organ the Christian Guardian of Toronto, now in its twenty-seventh volume [however ably conducted in other respects], of the dangerous and talse position of these churches as to slavery. In what number of that paper, and how long ago, will any information be found? But the members—the people—of the Wesleyan church members—the people—or the western by adver-in Canada, will find in the Guardian by adverin Canada, will find in the Guardian by advertisements, and in articles quoted or extracted from the books and periodicals of the Methodist Episcopal church [north], that their church, the Wesleyan Methodist church in Cajada, has a direct friendly and brotherly interiourse in more ways than I wait to detail, with the pro-slavery Methodist Episcopal Church [north]. The head quarters of the latter is at \$30 Multherry-st., New York, [Methodist Book concern], and that number "200 Mulberry street," will constitute that the constitution of the latter is the street, will constitute that the constitution of the latter is at \$30 Multherry-st., New York, [Methodist Book concern], and that number "200 Mulberry street," will be found far and widely spread

any free and happy people as we Canadians are) and the Wesleyan Methodist Church in Canada, has the intercourse as stated and a connection, besides the stronger vidence which follows, all which dare not, with truth, be denie !. From the slave State of Texas, South, denie! From the slove State of Texas, South, to the Hudson Bay Territory, North, the complexion of Methodism, with the ministers and preachers, in their churches, &c., on the evil of slavery, varies. Reader, mark the variety. From the warm bowie knife and Colt's revolver defence of slavery in the South, to the elimi-nated silence and "lullaby whish" in Canada and farther North. But I do not refer to the Methodist members and p. ople of Canada especially. They have hearts—they have wives and children. They would n t wish to see wife torn from husband and sold, nor the husband from the wife, nor the child from the parent, nor would they tolerate the babe in the womb being sold, nor the three-fourths or a half, teomb being sold, nor the three-fourths or a hair, or a part, of a body and soul being sold! Nor, above all, would they wish to see one of their preachers sold, or advertised as "A Minister for Sale"! But these things are done, and countenanced by Methodism, as well as by other churcher in the United States. The preachers are to be blamed and deservedly condemned. The people, the members of Methodist churches, wishing to remonstrate, are not; at least some excuse can be alleged for them. Their bondage to their system gags their mouths and their pen! To whom would they complain and be listened to ?

and be listened to?

But to show farther the connection between the Wesleyan Methodist Church in Canada, and the Methodist Episcopal Church (North). I will quote the following from the Daily Colonist of Sch. December, premising that he establishment where the Canada Suncal School Advocate referred to is sent forth, is at the said 200 Mulberry-street, New York:—

"We have received several numbers of the Canada Sunday School Advocate, which purports to be published at the Methodist Book Room, King-street, Toronto, but in reality it is printed

King-street, Toronto, but in reality it is printed and published in New York, and is only an edition of the New York Sunday School Advoedition of the New York Sunday School Advo-cate, with the heading and dates changed to Toronto. But this is not done in all cases, By mistake, we presume, 'New York' is left under the editorial head in the number, while in the same manner, 'Toronto' appears before the editorial matter in another number. These changes are not made with sufficient care to out the 'innocent' deception.'

Under the date of Toronto, Nov. 24, we observe the following editorial paragraph: "The general anniversary of our Sunday School Union, for the current year, took place in the cities of New York and Brooklyn, on the 21st, 22d and 23d of October, under circumstances the most gratifying and encouraging."

This kind of duplicity is most reprehensible, and above all, it is inexcusable

in what professes to be a religious publication for the moral instruction of the youth of the country. Consistency is a jewel! Farther still, on the ab ve head of connection, the Christian Guardian in its paper of 26th Dec., states, in an article explaining the refusal to publish my letter of 14th December, reusal to publish my letter of 14th December, (which follows), being a mere letter of explanation in reply to an article in the Guardian of the 12th December, referring to my advertisement of "A Minister for Sale,"—the Guardian as said, states: "Mr. Linton says, as a proof as said, states: "Mr. Linton says, as a proof of his charge against the Wesleyan Church in Canada, that it 'dimits ministers to the care of the Methodist Church north.'" But how does it dimit ministers to that body? Why in this way only, that when a minister of the Wesleyan Church determines to remove from the country he is entitled to a certificate of his christian and ministerial standing, and then he is left pefectly free to determine for himself respecting his future ecclesiastical associations."-Now, the following is an extract from the min-utes of the Conference of the Weslevan Methutes of the Conference of the Wesleyan Methodist Church of Canada, held at London, C. W., June, 1855. "Question 9.—What Preachers have withdrawn from the Church this year? Answer.—None—J. C. Witted, at his own request, was permitted to retire, and recommended to the company of the Church W. E. Church W. more, man what I alleged,—for it proves that the minister, Mr. Witted, had not withdrawn

ment, on several occasions, by the Rev. W. F. Clarke, in the "Ganadian Independent," of London, C. W. But mark, that paper is not the whole Congregational Church of Canada, of which it is the organ, Some of the ministers of that church have been implicated in this matter—for instance, the Rev. J. T. Byrne, of Whitby, once a Vice-President of the Anti-Slavery Society of Canada, at Toronto. That Slavery Society of Canada, at Toronto. That church is in parts, that is, each organization or congregation, stands by itself—but their which (voluntary or temporary only, called "Congregational Union") by its declaration is unee 1855, at Kingston, resolved very explicitly against the American Tract Society and Slavery, the very opposite however of what was declared, as to that Society, at the Union meeting at Montreal in June, 1854, though, on slavery proper, its denunciations then against it were plain, and an example to other bodies. were plain, and an example to other bodies. But the practice of encouraging to Slavery Religious Societies, is as plainly wrong.

The erection of a "Maday College" in

Toronto for the regular Baptis Church of Canada, will not save it, if there is a streek of blood in it; nor the avowed declarations myrely of the "Christian Guardian," of Teronto, blood in it; nor the avowed declarations myrely of the "Christian Guardian," of Teronto, drawn out by a mere accident and intentional misrepresentations of the objects of my proceedings against the American Societies and Churches, as to their operations in Canada, and as to my said letter of 14th December,) such will not, as yet, save the Wesleyam Metholist; nor will the humane and philanthropic Button Mission, C. W., of the Free Presbyterian Church of Canada save that Church from just accisations either, if its organ the "Record? at Toronto, is not more lively on the subject of pro-Slavery Societies, (though it is near realted in its piety, truthfulness, loyal and sincerity, and a credit to its Editos—W. Reid,) or if the students of Kox's College, Torento, and some ministers it its church, are not kept from istroducing and favoring the American Sunday School Union with its mute literature, or save that church with its mute literature, or save that church itself by its propping up the publications of the "Prestyterian Publication Board" of the O. S. Prestyterians at Philadelphia, (though they publish pure copies, but also a "mute and silent" literature,) which Board with its church are president of the corn. are pro-slavery to the core; all these things will not pass unnoticed, but be marked and their lineaments well-defined, unless there is a change for a reform in our Canadian Chalches and Religious Societies; and British institutions in religious and secular literature more earnestly encouraged by them.

And in passing, the remark may be made, at the "American Bible Union," of 350 present presidency of an able leader Dr. Archibald Maclay, or the praises of such a pro-slavery paper as the New York Chronicle bereferred to, will not do away with the lavery adjuncts of that body of people pro-slavery adjuncts of that body of people (exceeding the Secession) or its connection with pro-slavery men South and North. the Sap-tists of Canada are implicated in this matter, as they cannot well deny their connection with this Bible Union, or the Baptist churches which British societies and men of piety and learning in Britain, have been corresponded with from New York, but they should acquaint themselves with the proclivities of the Baptist churches of the United States, as to slavery, and have the rigid critical supervision of that Bible Union, as above suggested. Of ceurse, this same hint should also be taken by churches and learned bodies and societies in Canada.— This remark is made without any expres 'n of feeling against a new and authorised to slation of the Bible.

The religious organizations in the U dted States are so notorious for every thing irrelates, including the three Secessions preventions, referred to,) that they should be exchemed and shunned in Canada, as bearing a siaful, dublous, pro-slavery and unevangelical easte,

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the pres view, bu to prese into feeli ing Rep ment an by the nature re There is connecte by any done, h by mys ly rewa life, in the three year Huron T. tively, th some goo tion of li earnestly pretendin Secretary at Toront 9th Janua ing corrol cals, of th stronger. columns : with the s evangelic that articl statement forced exp on that su supported division in objections, arose of Bishop sho The secess copal Chu the " Wes that division ments by and societi e world "Slavery a by me, to be man feeling in that boo

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casions, by the Rev. W. F. Danadian Independent," of Janadian Independent," of at mark, that paper is not titional Church of Canada, of gan. Some of the ministers we been implicated in this ce, the Rev. J. T. Byrn, of ice-President of the Anti-Canada, at Toronto. That that is seed or majoration. Canada, at Toronto. That that is, each organization or a by itself,—but their alion orary only, called "Conpreby "its declaration in June, resolved very explifity rican Tract Society and at Society, at the Union I'm June, 1854, though on the uncitations then against it a example to other bolies, of eucouraging 110-Slavery is as plainly wrong, a "Maclay College" in a "Maclay College" in a "Maclay College" in a wowed declarations myrely Guardian," of Teronto,

Guardian," of Teronto, reaccident and intentional ore accident and intentional of the objects of my proone American Societies and operations in Canada, and of 14th December, puch et the Wesleyan Metholist; and philanthropic Boxton to Free Presbyterian Cibroh Ohurch from just accisaorgan the "Record" at the lively on the subject of and the control of th

e students of K pt from introducing and can Sunday School (Inion ture, or save that charch up the publications of the losation Board" of the Orbitalethia (though they builded his a "mute and hish Board with its church the core; all these things fied, but he marked, and defined, unless there is a defined, unless there is a defined, unless there is a in our Canadian Churches es; and British institutions ar literature more earnest-

e remark may be made, n Bible Union," of 350 n Bible Union," of 350 fork, under charge mainly U.S., with its new transnow being made, and lated in Canada by its rr (a publication fow-r and nearly got up,) critical observance;—for Spencer H. Come, however recollections, of the very recollections, of the of an able leader Dr. the praises of such a pro-New York Chronicle benot do away with the of that body of people on) or its connection with a and North. he Bap-plicated in this matier, as their connection with e Baptist churches which ie ies and men of piety, have been corresponded but tiey should acquaint roclivities of the Baptist octivities of the Baptist d States, as to slavery, cal supervision of that a suggested. Of course, les to taken by chajohes d societies in Canada.—
ithout any expression of and authorised the sla-

izations in the United is for every thing pro-dozen, exception and the becessions previously because a selection of the pro-dozen bearing a selection as bearing a sinful, and unevangelical caste.

Church, C. of Eng:—Hamilton, 2; the Echo, do. Toronto, 3. The Churchman's Friend do. Sandwich, just begun. 4. Presbyterian, Ch. of Scotland,—Montreal; 5 Ecclesiatical Record, Free Presbyterian, Toronto; 6. United Presbyterian, Toronto; 7. Christian Guardin—Wesleyan Meth:—Toronto; 8. Evangelical Witness—Meth. New Connection, Toronto. 9. Cana'la Christian Advocats—Meth. Epis.—Hamilton; 10 Canadian Independent—Congregationalist, London—11. Christian Messenger, Baptist, Braniford—12 Gospel Tribune, Baptist Union, Toronto—13 Montreal Witness, general, Montreal.—14 Le Semeur Canadien (Protestant,) Montreal.—14 Is to be re-

BIBLE SOCIETY—Hamilton.—It is to be regretted that this branch auxiliary to the Upper Canada Bible Society should by clerical influence be induced to form an aliance by approval of the "American Bible Society" of Astor Piace, N. Y. (Revd. J. C. Brigham, D. D., Secretary.), which has been noted for its pro-slavery tendencies, and confinement of its circulation to the exclusion of the slaves and their brethren. The auxiliary had its annual meeting on the 2d January, 1856, and where the agent of the U. C. Bible Society, Revd. Lachlan Taylor, was present. When will the managers of religious societies in Canada open their eyes, to the difference between truthfulness in religion and hypocrisy and dishonesty in propagating the doctrines of the Cross.—January, 1856. BIBLE SOCIETY-Hamilton.-It is to be re

JANUARY 12.

To the Methodists of Canada:—There are four divisions of your Church in Canada, name-fur divisions of your Church in Canada, name-fur divisions of the Canada of the Canada of the Episcopal, and Primitive. Permit me, while the foregoing remarks have been sent to the press before this date, (January 12) to add these few words. There is no object I have in view, but for the sake of humarity and to help to preserve Canadians from being ama'gamated into feeling with the pro-Slavists in the neighbouring Republic, by being indoctrinated in sentiment and manners, as well as in false principles, TO THE METHODISTS OF CANADA: - There are ment and manners, as melocitinated in senti-ment and manners, as well as in false principles, by the circulation of tracts, books, &c., of the nature referred to by me in the above remarks. There is no other object I have, for I am not onnected with any organization, or influenced by any party in Canada; and what I have done, has been prompted solely and alone by myself for the above ressons. Earthly rewards I covet not, and my sphere of life, in the backwoods of Canada, for high twentyly rewards I covet not, and my space of life, in the backwoods of Canada, for night twenty-three years, an early settler from Sootland, on the Huron Tract, has no object of desire, prospectively, than a permission voluntary to effect some good. To you, members of a church originated by a Godly and pious man for a reformation of life and manners in religion, I would earnestly beg your attention to a mild and unpretending letter of Mr. Thomas Henning, Secretary of the Anti-Slavery Society of Canada, at Toronto, in the "Christian Guardian" of the 9th January instant, containing the most striking corroborative facts from Methodist periodicals, of the allegations made by me, and much stronger. The Editor of that paper has, in reference to it, written an article of three columns; but I leave it to any one acquainted with the slave question, or slavery, and with evangelical piety and humanity, to say else of with the slave question, or slavery, and with evangelical piety and humanity, to say else of that article than that besiles errors in historical statement, it is a wordy, cold, unfriendly and forced explanation of his position, and that of the Wesleyau Methodist Church in Oanada, on that subject. The evils complained of were supported by the M. E. church (north), and the division into south and north arose by some objections, singular enough, from the south supported by the at. 22 charten (19712), and the division into south and north arose by some objections, singular enough, from the south. It arose on the Episcopal status, how far a Bishop should be allowed to be a slaveholder. The secession of tho e of the Methodist Episcopal Church against slavory, and who formed the "Wesleyan Church," took place before that division. All the allegations and statements by Mr. Henning, are more than borne out and supported in the history of the churches and societies in the United States, as put before the world in that valuable book by Mr. Goodell, "Slavery and Anti-Slavery," before referred to by me, to be read. No one with a spark of human faciling, can use from a perusaliof the facts in that book, without almost,—even if a religious man, and especially if a pious person,—a perfect harted of the clerical profession. We are sorry to be necessitated to write thus. Mr.

gregational Church by a majority) have been declared by American writers "the Bulwark of American slavery,"—which is the present complexion of narry all these Churches,—and of the state whole of the Keligious Societies in the United States,—which latter sustain the system of slavery, under one or both of the two first objectional heads which I have produced against the societies faferied to—for, and please notice this, no publications against the "sum of all villanies," the curse and evil of slavery, have been published, circulated and colported, in the same way as with the other publications, or in any way by the societies referred to.

4. I regret to have observed, that with

4. I regret to have observed, that with Churches in Canada having periodicals published under their sanction, such as the Guardan, that with the power of a public press, expositions as to the said societies and also as to positions as to the said societies and siso as to slavery have not been made. The secular press on many occasions, has helped to guide the public in this respect,—though, I should think, it is the especial province of a religious paper to guard all the known interests of Christianity, and to act as a public watchman, wherever errors, hypocrisy, deception or iniquity appeared.

5. I am aware that at one time—perhaps night wenty years ago—the Guardian appressed itself firmly against American slavery, and also I am aware that the Wesleyan Church of Canada has published what I believe a pure edition of the celebrated book "Mammon," by the Rev. John Harris, wherein slavery is alluded to, and I am aware (and this may be the first time publicly noted) that the American Tract Society has not in the Minima Hiton published a pure copy of the same box with and expurgated some the expressions as to slavery; but the Wesleyan Church on itted at its last conference, In June, 1855, to take any action as to the slave question, though the New Connexion Church did; and the tenor of the article "A novel accusation," which causes this letter to be written, does not conceal from the Rev. John Harris, wherein slavery is alluthis letter to be written, does not conceal from me, but reveals, that there is not in it a heartfelt hatred of slavery, or a just and Christian condemnation of those—Churches and Societies—who support directly and otherwise the vile system of Slavery. The lukewarmness displayed by the writer of the article will, to an observant mind show that the ties will, to an observant mind show that the ties will, to an played by the writer of the article will, to an observant mind, show that the indignant feeling against the pro-slavery proclivities of a portion, at least, of the Meth. E. Church (north) is a wanting. If the writer of that article on its reperusal, can open his heart to his Maker, a God of righteousness and justice, and ask His blessing on his endeavors so to slar or slide by the question at issue all 11 transit. ash the observation of the detectors so to star or skilde by the question at issue, all I say is, "may God forgive him." The other Churches in Canada besides the Wesleyan Church, have to answer for their standing as to this question, and were I termitted at this time to extend my remarks "the blush of shame winds and the control of th remarks, the blush of shame might well be mantled and show itself, and therefore be pleased to note that I did not blame your Church alone. There are other Siloamites."

6. Having given the above general allusions 6. Having given the above general allusions in limine. I now come to the res gesta, otherwise the marrow of the question, which the advertisement by me titled "A Minister for sale," evolved, namely, that the Methodist Episcopal Church (north) of the United States, as a Church, has not yet purged itself from the vile sin, the "sum of all villaries," of slavery, though their results and the public generally. though their people and the public generally, had been made to believe or understand that is had been made to believe or understand that it had, and which the writer of said article "a novel accusation" would endeavor, however wrongfully, to impress Canadians also, that the said Church had. And in connection with that question, I had stated, in said advertisement, that "the Wesleyan Methodist Ohurch of Canada,—(of which the Guardian is one of its periodicals, and a valuable one I admit, "fraternises with and recognises the M. E. Church north,—sells and circulates its periodicals, and dimits minisers to its care,"—all which appears to be admitted, and not denied, by the writer of said article. The above is the accusation I made against the Wesleyan Church of Canada, and not as having The above is the accusation I make against the Wesleyan Church of Canada, and not as having reference to the publications of the A. Tract Society, s. 4.2. S. Union. The said writer has changed the venue as it were,—has put a new accusation, for me, in place of the one I made in said advertisement, and I h pethere is some-

### "A Minister for Sale."

THERE is an Advertisement in a Kentucky paper of one for sele. He was a Slave to "man recently deceased. It is at the motice—the deceased. It is at the motice—the deceased. It is at the motice—the deceased. It is at the notice—the deceased. It is to be suppressed that he bolds a License to Prench. Churches in want of a Pastor will take notice—the decease of the Slave S. at S.—at the suppressed of the superior of the superior of the superior is published in the superior of the British and Foreign Anti-Slavery Society." London, England,—our "Free and happy land" No publication of the A. Tract society or of he A. S. Junon, giving information to explain the matter of the slave queen, or to the water feeling as to the subject of slavengers, and the superior of the safety of the superior of the A. S. Junon, giving information to explain the matter of the slave queen, or to the water feeling as to the subject of slavengers, and the superior of t

JOHN J. E. LINTON. Strauford, C. W., Nov. 27, 1858. 1263

#### SLAVERY QUESTION.

R EPORT of the New York General Association 25 Angust 1855, on the relation of the American 1 ract soc etty, American S. S. Union, and other societies to Slavery, with a pracase by J. J. E. Linion—p. 21.—An entition of 15,000 copies of this Report is now Print of an union of 15,000 copies of this Report is now Print of the 10 of 12 and 13 November, for a most able review of this export and of the whole question, Also preparing for publication "Papers on Slavery," which will contract a reference to the complicity of certain self-glous Societies of the U. States with Slavery, &c. Expected to be about 300 pages.

Stratford, C. W. Nov. 20th, 1855.

Nove.—As so much has seen "here and there" writ-

Note.—As so much has been "here and there" writ-ten and referred to, regarding the communice and com-

Giole of 12 and to November, for a most able review

the Wesleyan Methodist church in Danada, has a direct friendly and brotherly intercourse in more ways than I wait to detail, with the proslavery Methodist Episcopal Church [forth]. The head quarters of the latter is at \$10 Mulberry-st., New York, [Methodist Book foncern], and that number "200 Mulberry street," will be found far and widely spread in Canada, in the books, &c., of the Sunday School libraries, Sunday School Advocate, and in other books, Tracts, and maners. They weekly organ, publications. Sunday School Advocate, and in other books, tracts, and papers. Their weekly organ, published at Mulberry street, New York, is called the "Christian Advocate and Journal." It is in its thirtieth volume, and apparently ably managed. "The Methodist Book concern," (however odd) is the title also of the establishment.

lishment.
The name "American Sunday School Union," of Chesnut street, Philadelphia, will be noticed in the title pages also of books, &c., and thit is a notorious pro-slavery society,—amongst whose various books, tracts, periodicals, Sunday School libraries, spelling books, question books, and hymn books, not one sentence or word, against the "sum of all villames" [slavery], will be found,—but I have found the 'fourt to 'July' hymn in them, and various republican songs,—also the undoubted evidence of a republican basis in that Society, (as we should expect and not wonder at either,) in their should expect and not wonder at then,) in their spelling book, in their "Sunday school Journal," and "Youth's Penny Gazette." These nal," and "Youth's Penny Gazette." These publications also widely circulated in Canada, are all mule and silent out the "sum of all villanies." And the "Sunday School Advocate," and the books, &c., of the Methodist Episcopial church (north) circulated also amongst the Methodists of Canala—commended, prised, and laudated, quoted from and referred to, by the Christian Guardian at Toronio, the organists the Methodist of the Meakagan Methodist church in Canada. of the Wesleyan Methodist church in Canada, they are also mute and silent, on the "sum of all they are also mile and stend, on the "sum of all villanies," the curse and eye sore evil of the United States, besides being also foreign and republican in their basis.

The Ministers and Preachers [two distinct appellations, and two distinct classes] of the Wesleyan Methodist church in Canada, may be the base with left part think that the

know of the above—but I do not think that the members—the people—of the Wesleyan church in Canada, know of these things.— How can they?

How can they?

More than this,—yea more,—the Methodist Episcopal Church (North) of 200 Mulberrystreet, N.Y., communes and fraternizes with the Methodist Episco al Church (South)—extracts and quotes neir papers, &c., and does not hold up the detestation—which they ought as a professediy God-loving and neighbour-loving people—against the sin and evil, the social curse, c slavery. No. In all the variety of Sunday School books, other religious b oks and periodicals of the Methodist Episcopal Church (North) sold and circulated in Canada, containing the republican having of course and Containing the republican basis, of course, and recommended by the Wesleyan Methodist Church in Canada, and sold at the "Wesleyan Church in Canada, and sold at the "Wesleyan Book Room" in Toronto,—no condemnation is made, no explanation or history is given,—no reference for information for old or young, general or brie;—of slavery or "American Slavery."—the silence of the grave is observed the explanation of the tablet. throughout on that subject.

And so it is also, in the same way, with the American Tract Society of New York, whose Child's Paper," "American Messenger," Child's Paper,? "American Messenger," (these are monthly periodicals,) or other bocks, tracts, hymn or song books, &c., having in their system also a republican basis,—there all are equally silent as the grave on that sinful question of slavery, and are largely circulated in Canada. (The outrageous republican basis of this Society can be easily seen in "Home Evangelization," pp. 171, by the American Tract Society.) Tract Society.)

True, then, we have the character of the Methodist Episcopal Church (South)—the Methodist Episcopal Church (North), and the esleyan Methodist Church in Can westers in demonst Choica in Canana, as to their publications,—so sold and circulated, re-publican basis and all, as referred to,—briefly before us. The Methodist Episcopal Church (South) is clear as the sun at noon day, in favor (Soun) is clear as the sun at noon day, in layor of slavery,—the Methodist Episcopal Church (North) does what has been represented, and apparently recognises the circumstances as further stated in the advertisement. "A Munister for Sale,"—(enough to warm the blood of

ers have withdrawn from the Church this year,
Asswer,—None—J. G. Witted, at his own request, was permitted to retire, and recommend

SP' What more is so ted than this, in proof of my satement? But unfortunately it proves more, than what I alleged,—for it proves that the minister, Mr. Witted, had not withdrawn from the Ganada Methodist Church when he was dimited to join the M. E. Chu ch (north) at Lowe. It thus, wie dimarked in the Control at It thus, unfortunately for the Guardi-an's statements, shows most distinctly, that the Wesleyan Methodist Church of Canada reckons as being the same as the M. E. Church (north.) Now as my former states ent was falsely denied by the Guardian, though its truth is now more than proved, I will add here, briefly, some instances more, of the strong nere, briefly, some instances more, of the strong connection, or desite of connection, of our Can-ada Methodist Church with the pro-slavery M. E. Church (north)—(said minutes.) "Resolv-ed, That the Preside t of Conference and the Rev. R. Jones be delegates from this Confer-ence to the next General Conference of the Methodist Episcopal Church in the United States,"
—and in the Pastoral Address to the members several ministers from our Church in the United States has given this Confeyence a more than ted States has given this Conference a more than now to rejoice in the ordures, vitality, and glory of our beloved Methodism signed by order, &c., Enoch Wood, President. The proof therefore of connection, if direct, not interential, as the Guardian would wish to be believed. But a reference to the history of the Wesleyan Church in Canda, will shew that the connection with the M. E. Church of the U. S., began at an early periol, and continues so far, as above state d. It is undeniable.

The Guardian perhaps was under the im-

far, as above state d. It is undeniable.

The Guardian perhaps, was under the impression that by the non-insertion of my letter of 14th December, and by the publishing of the two evasive, and unruthial articles, in that paper of the 12 h and 26th December, a gloss, a silencer would be put on the matter, and that the Wesleyan Methodist Church in Canada would be freed from the imputations made; especially too, as such affected their Preachers and their establishment as at present conductand their establishment as at present conducted, and thereby hood-wink and blind the people—the members—of 'neir several c'urches.—But that raper has been mistaken. These times are not those, wherein an intelligent and generally educated people, are to be led from forming a correct and ho es opinion on all religious organizations and their proceedings and connections. For the Wesleyam Methodist Church in Canada is not the only church,—no, they are not the only Sloamines.

Steeped as strongly in the question, stands the Baptist Church in the United Sta es—with its prominent pro-slavery weekly periodical,

the Baptist Church in the United States—with its prominent pro-slavery weekly periodical, called "The New York Chronicle," which styles it sell as the "largest and best printed Baptist paper in America"—published at Brome Stret, New York—and the Baptist Church has a similar secess on also as in the Methodist; and the is the Presbyterian Church, Old School a. d. New School. There is considered the property of th no need to conce I the fact, for the Pre-byterian Church Old Scho I, whose head-quarters are at 265 Chesnut Street, Philadelphia, (and 23 Centre Street New York,) is equally guilty. (And here is to be noted a cecession also, for the Fee Presbyterian body of the United for the Fee Presbyterian body of the United States have no share in the iniquity) But the great numbers in the Baptist and Methodist Churches in the Inited States, and the easy access thereto by the people, who value a religious title or name, although bloodstained by the church, (the name of religious influence and of bing a Christian (!)—so easily obtained and blazoned forth to the world,) all has its influence by strength of numbers and name (leaving or), ciple asign 10 rivet the chains of (leaving pri ciple aside) to rivet he chains of (leaving principle aside) to rivet he chains of slavery; and having as well a monied power, to send forth into Canada—into monorchical but free and loya Canada—the spurious, mutilate; expu gated, and mule religious literature, which has inundated many p rts of it, without any protest by any of the religious periodicus; in Canada, of its nature or composition. Let this last entence be p ndered upon, with the excep-last hat since September, 1854, a few notices by some of these periodic is have been given. It is the secular press we are indebted to chiefly not to the clerical, in this matter. I, however except the just and manly declarations of senti-

The religious organizations in the U dted States are so notorious for every thing tro-slavery, chouch half a dozen exception every moduling the three Secessions presently with the control of the contro ever, including the three Secessions press only referred to.) that they should be schewed and shunned in Canada, as bearing a sinful, dubious, pro-slavery and unevangelical caste. The writers, with their proofs, in the United States, declare it so,—and we, Canadians, should not foster a wish (father to the thought with some) for a connection, when our own people in Britain and Ireland, churches, socie-ties, and publications, in religious matters, are ties, and publications, in reigious maters, are ready to give a more sure token of a true Christian honesty, as to all things sinful and evil, than apparently can be obtained in the religious organizations of the neighbouring republic. There, in the latter, it is declared, and cannot truthfully be contradicted, that "the American churches are the bulwark of slave-ry," and also, that slavery would not be tole-

rated one hour, if it was not upheld by the churches! [Barnes.] Far, far, are our though's from any wish but for good, towards the Wesleyan Methodist Church in Canada, whose pro-slavery connections have caused the enecessary remarks.—We have objections in another way, as we belong to another religious body. But we admire the zealous effocts of the Methodist Church, to pioneer the lonely parts of our Can-ada, and to carry the tidings of a Gospel of peace and good will to man, to places where peace and good will to man, to places where other preachers may not be the first to pro-claim such. That my feelings are not un-friendly, I can refer to my said letter, to the references there. But why do the ministers and publications of the Wesleyan Methodist Church not proclaim all the truth, and denounce on fitting times, such gross normities as they are complained against of omitting, and appa-

stly evading? Stil I projest, as a British subject, against

Still project, as a nitten subject, against the encouragement amongst us, of the desire to circulate and sell religious books, &c., of the societies referred to, with their republican tendenci s. If certain of the religious bodies of Canada continue to encourage a foreign religious bodies. gious and Sunday school literature, tinged and silent as stared,—there is much need for such statements being made, by way of remonstrance, as I have done—and to insist on a change in policy in Canada, with certain religious hodles, who seem to revel and delight in disseminating American religious literature, and American Sunday school education tooks, with all their tendencies, although a very wide field for corchase is open through the Religious Bact Society of London (Engand) whose largestlogue of eight pages displays variety enough, and can be seen at the Upper Canada Tract Society's store, to Toronto,—and failing the London Society, there are other sources from Britain and I cland.

Let these questions in conclusion be thought

1st Owing to the position of the M. E. Church (North) with its pro-slavery tendencies Church (North) with its pro-slavery tendencies and actions in its midst, and the desire to preserve that oneness and sameness of character with it, as evinced by the Canada Wesleyan Methodist Church (as before quoted.) Is there a probability that the Canada Methodist Church, by its ministers and preachers is tied down to a serve a certain course of procedure in deference to its pro-slavery aste church of 200 Murberry street. New York?

2. Have the members and people of the Wesleyan Canada in Canada, any way of being heard for a chore, or change when desired, to be freed for a sil connection, or fracterisation, with any pro-slavery church or

ternisation, with any pro-slavery church or

Stratferd, C. W., December, 1855

READER .- Consult these books - Slavery READER.—Consult these books.—'Slavery and Ann-Slavery pp. 606, 3d dition by William Goodell, N. Y.—'The American Slave vode pp. 431. 3 edition by same author,—and 'Inside view of Slavery' by Dr. Passers pp. 318 (f you can read the latter for its facts of hor.or)—see also list of pu lications published by me.—At Jewett and Co., Boston, and at the Anti-Slavery Deposiory, 48 Backman street, New York, every variety of truthful works on Slavery can be had, with catalogues.

RELIGIOUS PERIODICALS IN CANADA.—1. The "Slavery a by me, to l man feelin in that boo gious man, perfect hat Sorry to be Goodell sa christian ir pertaining disrepute, lessly and -and also charged th of the cour to cry out, high callin delivered

The New Canada, ha London, Ca also as the can Tract School Uni worthy of and his Chu ference to against, or ies." The previously cannot be b be laid a rep companied body, as w I add no

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To the Edi

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SIR.-Pe in your pa ver, and in following st. You o

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religious per nadi n pub nada of th so, but they b aks, rac braries, by July hymu tracts, book and so fully "Poblic ato of London, folio size—( bracing suc society, no world. No that society expu gation 3. The Am izations in the United is for every thing pro-dozen, exceptions are dozen, exceptions ow-e Secessions preventsly should be eschewed and

should be exchewed and as bearing a sinful, and unevangelical daste. it proofs, in the United — and we, Canadians, a (father to the thought section, when our own eland, churches, societar religious matters, are attaken of the the control of the c re token of a true Chris things sinful and evil, obtained in the relithe neighbouring repub-ter, it is declared, and contradicted, that "the the bulwark of slave-ery would not be tolevas not upheld by the

gh's from any wish but e Wesleyan Methodist nose pro-slavery connecanother way, as we ligious body. But we orts of the Methodist ionely parts of our Cantidings of a Gospel of man, to places where not be the first to promy said letter, to the why do the ministers to Wesleyan Method:st the truth, and denounce gress normities as they of omitting, and appa-

British subject, against ingst us, of the desire to ious books, &c., of the with their republican of the religious bodies of courage a foreign reliol literature, tinged and . is much need for such insist on a change in ertain religious hodies, lelight in disseminating property of the Religious Tract of the Religious Tract gand) whose largestsplays variety enough, e Upper Canada Tract onto,-and failing the

position of the M. E. pro-slavery tendencies , and the desire to pre-sameness of character tie Canada Wesleyan before quoted.) Is the Canada Methodist s and preachers is tied in course of procedure slavery siste church of w York?

conclusion be thought

Canade, any way of or change when deall connection, or frapro-slavery church or

J. E. L.

here books-"Slavery 6, 3d dition by William American Slave Code American Slave Code
y same author,—and
ry" by Dr. Parsons
i the latter forms facts
t of pullications pubct and Co., Boston, and
posicry, 48 Beckman
y variety of trethful
e had, with catalogues.
SIN CANADA.—1. The the world in that valuable book by Mr. Goodell, "Slavery and Anti-Slavery," before referred to by me, to be read. No one with a spack of hurman feeling, can rise from a perusal of the facts in that book, without almost,—even if a religious man, and especially if a pious person,—a perfect harted of the clerical profession. We are sorry to be necessitated to write thus. Mr. Goodell says, p: 932, 31 edition, 1855, "If christian institutions, if the bible, if anything pertaining to true religion fal's into tempor ry disrepute, a fearful weight of responsibility disrepute, a fearful weight of responsibility disrepute, a fearful weight of responsibility rests on the clerical bodies who have so recklessly and needlessly furnished the occasion;"
—and also—"Had the pastors manfally discharged their duty in reproving the glant sin
of the country, instead of waiting for the stones to cryout, they might have magnified their high calling, promoted the cause of religion, delivered their country from thraidom, and their own memories from merited disgrace."

The New Connexion Methodist Church in Canada, has at its Conference in June, 1855, at London Clanda West (mat there as even time.

Canada, has at its Uonference in June, 1855, at London, Canada West, (met there at same time also as the Westleyan Conference) passed several resolutions against Slavery, and the American Tract Society, and American Sabbath School Union, (Ministers p. 16)—and these are worthy of the consideration of the Guardian and his Church, which latter allowed its Conference in pass hy, without a recorded word and use theren, which latter allowed its Con-ference to pass by, without a recorded word against, or referable to, the "sum of all villan-ies." They were mute. They howeverdid as previously stated by me. The plea of ignorance cannot be brought forward, as I even caused to be laid a remonstrance as to the Societies, accompanied with printed papers, before that body, as well as before the other Religious bodies in Canada, at their annual meetings.

I add no more.—The subject, to an inquiring miad, and in a search too after truth —must record a disgust, as well as pity, at the treachery to the cause of Christ, by so many of His vowed servants and preachers.

J. J. E. L.

RELIGIOUS SOCIETIES-SLAVERY.

To the Editor of the Christian Guardian Toronto. STRATFORD, Dec. 14, 1855.

SIR,—Permit me in answer to the remarks in your paper of the 12 December, tieled "A novel Accusation," and in justice to the advocacy of an opposition to American Slaver, and in justice to myself,—to make the following retargements. following statements:

1. You omit all notice of the cause of my

publicly appearing as the accuser of various churches and religious societies and publishers of religious books,—which at the first, was against the American Tract Society, and American S. S. Union for—1. Silence in their American S. S. Union for—1. Silence in their publications against slavery and its system. 2. Expurgations by the A. Tragt Society in particular, and also by the A. S. S. Union, of sentences &c., referable to Slavery in books published by them,—and, as in D'Aubigne's History of the Reformation, in matters relating not to slavery—nullifying these books as works of reference—and 3 a Republican basis,—the intentions by the publications, being to American he and republicanize all those amongs whom they were circulated and colamongst whom they were circulated and col-ported in the plan of colportage adopted, which extended to Canada, wherein in various places the operations of thes societies were carried on.

2. The churches in Canada, with all their 2. The churches in Canada, with all their religious periodica's, failed in a duty to a Canada of public, in warsing the people of Canada of the facts above referred to—not only so, but they helped to a certain extent the sale and colourise, in a British Colony, of the books, tracts, periodicals, such a school libraries, by mo books (cost sining the fourth of Lale, hymn also) &c. of the American So. July hymn also) &c., of the American Societies—and that to the exclusion so far, of the cieties—an that othe excusion is 1rr, of the tracts, books, sunday school librares &c. of Great Brium,—the latter so easily obtain d, and so fully and p.cinly set forth in the list of "Publications of the Religious Tract Society" of London, England—said list being 8 pages foliosize—(a d obtainable in Torona,) em bracing such a variety and extent as, with one society, not other wise to be found in the known world. No accusation can be made against that society, I expect, of silence, intentional

expu gation or republicanism.

3. The American courches (I exempt the Cons

and not defined, by the writer or said article. The above is the accusation I made against the Weeleyan Church of Canada, and not as having reference to the publications of the A. Tract Society, p. A. S. S. Union. The said writer has changed the venue as it were,—has put a new accusation, for me, in place of the one I made in said advertisement, and I hope there is something deeper than superficial discernment in the ministers and members of your church and readers of the Guardian, to see the sinfulness of the tact of said writer, as well as his defiance of truth. But now, permit me to ask these questions: (premising that the Guardian has been over twenty-six years in existence, and many publications issued by the Wesleyan Chrystoffic and the control of the wesleyan control of the wesley of the wesleyan control of t Church in Canada, on religious and moral sub-

1. What publications, tract, book, hymn, or hymn book have the Methodist E. Church [north] issued sgainst the crying siin of slavery ggiving the name and designaton—and if circulated?

2. The same question in reference to the Wesleyan Church in Canada?

In conclusion, to prevent mistakes, allow me to add that I am not the rabid abolitionist or over-zealous person the writer has described me. I consider that I am, as a layman, taking proper means to inform my follow Canadians of certain features. certain facts and circumstances as to slavery which have not been—as they ought to have been—revealed by the ministers and churches been-revealed by the ministers and currouses in Canada. I have never been the party yet, of whom it can be said, as alluded to by said writer, in that I have joined in "almost everything else that is bad has been said of that church [Methodist] again and again,—but I have have the said of the church [Methodist] again and again,—but II course [Methodist] again and again,—but I have, where I reside, on many occasions, shown no ordinary friendliness and support to the Wesleyan body, of which there is living proof—for I can refer to the Rev. W. Dignam, Joseph Shipley, and George Case—and there are others whose names I now don't remember, [yes, Rev, L. Warner] and one minister for a lengthened seried bareful when the will the text. L. Warner] and one minister for a lengthened period boarded with my family, in Stratford. If this letter meets [as I think it wil-] the eyes of the rev. gentlemen named, I call on them to come forward to substantiate my reference—especially Mr. Dignum. But if a "ca, stone of calumny" [as the writer titles it] in the question of slavery, has to be put on your church deservedly, or in any church in Canada deservedly. I am not the person to flight from understand. deservedly, or in any church in Canada deservedly, I am not the person to flinch from undertaking the burden, however weigh y;—but let the warning be in time,—for I promise, D. V., I will not desist, till I see that a proper reform and change takes place in this question of slavery, in the Canadian churches, be such Presbyterian, Episcopilian or Meth dist. And if I am not spared, I am fully persua led that there are many—many—in Canada, [as now are] who will see that the churches assume some other attitude than either that of defendant seems of the state of the spare of the supervision of the supervision of the state of the supervision of the supervis some other actioned chain chair that of determine slavery or homologating by approval, the expengative publications of the A. Tract Society or the A. S. S. Union or any other Religious

ty or fine A. S. S. Union or any other Religious body who are mute on the slave question.

I have no connection with any society or persons, or influenced by any,—my only desire being to promote truth, and to point out deception and to favour humanity. I would be sorry too, if any language I may have used, has not been within the bounds of that which every professing Christian, and loyal and humane man should observe.

Respectfully, I am, Sir,
Your obedient servant,

JOHN J.E. LINTON.

In Bayard Taylor's new work, "The Lands of the Saracen," is a chapter on the "City of Christ,—Jerusalem," in which oc-curs the following sentence—embodying, we think, as much practical truth as can be gleaned from any hundred sermons:

It would be well for Christian sects did
they keep more constantly before their
eyes the sublime humanity of Christ. How much bitter intolerance and persecution might be spared the world, if, instead of adoring him as a Divine Mediator, they would strive to walk the ways he trod on earth. But Christianity is still undeveloped and there is yet no sect which represents its full and perfect spirit." Gio. 6 of 12 and 15 November, for a most able review of this report and of the whole question.) Also prigns ing for publication "Papers on Slavery," which is a embrace a retirence to the complicity of certain self-gious Societies of the U States with Slavery, &c. Ka-gered to be about 200 pages Stratford, C. W., Nov. 26th, 1836. Nors.—As so much has near these

strauford, C. W., Nov. 26th, 1855.

Nova.,—As so much has een "here and there" written and referred to, regarding the committance and completely of Religious succlettes and organizations with the strain of the committee of the

### SAUGEEN

and Agency and Conveyancing Office,

SOUTHAMPTON,

TO my friends and the public I would state that I have opened an office in the town of Southampton in the county of Bruce, for the sale and purchase of Farm and Town lots, transacting all business with the Crown Land Agencies, inspection of lands in the county of Bruce, and the townships of the Indian Lands soon coming into market.

A registry of farm land and town lots for sale will be kept, free of expense. Partles having lands or lots for sale or desiring the county of t

JOHN EASTWOOD, Land Agent,

Sangeen' March 18, 1855.